

of the Machabees.

Fifth Chapter.

Chillivater overcommeth Antiochus. The
King decides the sore for his apostrophe.
He despiseth to enter into the holpen place.
They denge him.

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When iohannisparis had under-
stand by those þe were
chisen agayne, that iohannis-
riochus had taken from
hym such holdes as he
had, he retyrd al hys ar-
mye, as th el fortificacioun
of iherusalem, and taking wyth hym his sister
esther, he ran out even as far as the col-
lectes of iaphis, that were bordering on
hym, where Antiochus host campyd. And
one theodotus thynkyng to tryng the
matier to passe by crafty meanes, when he
had taken the bestid men of armes that
were put hitto hym by ioholomeus, in the
wyche he gat hym to ioholomeus tent to kill
hym bytwares, and to make an ende of the
battayle. But dothichus called the surne
of Dymitrius a iheru bozie, a lictor arde
forsakyng the lawe and turned from hys
fathers ordynances to which was byed to
the purpyle, put in hys shaddis the deare
in other poore man to which chaunged to be
clayne for hym. And as they fought wyth
together (but Antiochus more) because
went diligently about her men, theyng
wrytully, her heate aboute her woundes,
and desired them that they woulde helpe
her valiantly, promysynge to geve unto
euery of theyr wyues and chyldren, if they
had the byrtoye, twoo poundes of golde.
Thus it chaunged that theyr enemyes were
outethowen, and many taken. Then whi
he hadde thus dyspaynyed thir wates,
he went about the ctytes that were wete,
and thought to comforte chear to thir wou-
des, to which toben he had done, he geue gys-
tes unto theyr wyues, and comforted
the subiects hartes. And when the iheru
had sent the elders of theyr countreys to
iohannisparis to salute hym, bringyng gyftes
and to shewe theyr loye for the thynges
that he had done, it fortuned that he had
a greater desyre to go to them, althow as
myght be. So he came to iherusalem, and
dyd sacrifice to the most myghty gode and
toben he hadde done, he dyd to the place
as was convenient.

And after when he was come in, he be-
haved to be the endite worship; and murther-
ing at the same buylage of the temple,
desired to go also into the inner taberna-
cle that was holiest of al. But when they
denyed hym, sayinge it was not lawfull
to not to say that were done there, to go
in, not so much as for the paydes them-
selues, saue onely for the chiefe worshippe.

The. i. Chapter.

And thus but once a yete only; yet would
he not be turned one tyme. And when they
red vnto hym the latter, yet would he not
refuse, but sayd he must liue & go in.

And widdough this vnder may bepeued
to them, yet that it oughte not to be so to
vym: and aforthem toby no man perpeop
ped hym from going into any temple: and
wher one shalbe made answere vnto the
lyp, that the p by oull because they did not,
but this (quod he) shalbe done, and be the
cause that forner they lyd, he woulde be
in before they woulde or not: * And when
the priests had fallen they face vpon the
ground, and were in al they vestimentes,
and prayed vnto the best God, to deale
them in they most neede, and that he wold
put into they strength that theyeathen to
hurt them, and had spyled the temple with
crying and wepyng, the best that were in
the cite dryng grete lyf amysse, and not
knowyng what had happlied, came oute
as fast as they could. Chyngs that were
in they chambers, and women at chylde
bedde came forth, casting dust vpon their
heades, and fylling the stretes with mours
nyng and lamentation. And the damners
that they hadde alyte before prepared to
goe meete hym, to geuyng the mannes
that because of hym, they bare them aboute
the cite, and for to byng the pouge in fan
tes, bold mothers and nurse wemen
derpyng aboute the stretes some one way
some another into the bye temple, and the
pyg gathered together, prayed vnto the
gynnyng thes to byng which be myght
the weor about. Welyde they the thetens
maund to by boldheste, woulde not suffer
Dym to rufte in, and accompy he his pur
pose, but toke it hem to they weapons, and
wyth grete cryes to byng beache, they
spred up a great bush in that place,
but yet remoued backe by the pygates and
souldiers, they came agayne to they albe
place of praye.

And the common people as they hadde
begone in daunces late to playe, but
the other wayinge aboute the tynge of
seperemany wayes to remoue the poble
remote from the pypode and churche. But
the other agaynste them al purposed to go
in shewynge in perfourme that, they be
had once lare.

Whoe theynge when they sawe, that
 this agaynst hym, saynge them to him,
 with whom al powre is, called upon him,
 they and they people to helpe them at
 that presens, and nor to wyke in that
 groue and mytrews herbe, in so muche
 that for the greates myt that was among
 the carefull people, the crye was incom-
 parable: for it liked as though they
 hadde founde them, not onely wher
 they heales, but also the walles also,
 and all the pavement: all murtherer carded
 to bringe to dye, then to drag the place be-
 trayed and undiscrey.

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The.iii.boke of the Bathy.

The.ii.Chapter.

The Jewes fel to prayre to let the kyng of hye purpose. he was punished by God, but he repented not.

And in dede Symon the hygh priest, kneeling before the halowed place, and bowynge up his handes decentlye, prayed after this facion: Lord Lord kyng of heauen, and ruler of al thynges that be made, boldest among sayntes, kyng omnipotent, haue mercy vpon vs. whiche are oppressed thou with boldnes and power. For thou arte he that hast made al thynges, a lute in pynce, that rulest al, thou art iudge of those that do proudly and wrongfully. Thou dydest bestow in olde tyme the wyckes of wyckednesse amonge whom were Gouernes trusting in theyr strenght and boldnes, and dynged them in the fonde. Thou mayest praye the proude Sodomites that were geue to al mischief an example to al that came after, burnede them with fyre and brimstone. Thou vnto the stubborne pharaon that kept in bondage the holpe people of Israel, dydest shewe thy power scourgynge hym with many and diuerse punishments, wherby thy greute myght was knowne: and when he folowed thy people with his chariotes and al his company, thou drowned hym in the sea, and ledest them safe that trusted in the, the kyng of al thynges, whiche knowledgynge al these thynges to be done by thy hande, prayed thee the Lord omnipotent. Thou kyng and maker of this infinite & fynyshable earth, hast chosen this city, and hast holowen this place to honour the, although thou haue neede of nothyng, and hast made it goodly to be seene, to thyne owne myght and gloire of thy greute and royal name. For the loue also of þ house of Israel thou hast promysed that when we haue erred, wherby troubles should come vpon vs, if we come into this place to pray, that thou wylt heare our prayes. And verely thou art saythful and full of truth. And because thou hast often holpe our forefathers whiche they haue bene oppressed with trouble, and hast deliuered them out of great perylls, and now also behold O holy kyng holwe that we for our many and great synnes be pressed, and in our enemyes subiection fall down in our mysery for lacke of strenght, and that thy stubburn and vncleane person goeth aboute to despyle thy holy place, whiche is dedicate here in the earth to thy holwe name for ordertwyle thy house is in deaunt a place that no man can come vnto. I say because that of thyne own good wilt thou haue geuen this gloire to thy people in dedycatynge this place vnto the, say not to our charge the vncleanness of these men, as correcte us for the vnhalowynge, that these wycked persons maye not boast in theyr mynnes and auaunte theyr thynges that they haue destroyed our ho-

The.ii.Chapter. Fol.lxxxi.

ly temple, as they do treade vnder foot al order temples that thou hastelle, put oute our synnes and styke awaye our fautes, & nowe shewe thy mercy. Let vs haue thy mercy shewte, and make the mouthe of them that be fallen and broken, praye the, and geue vs peace.

Then he that seeth al thynges that God of al the most holpest, besought theyr lawfull prayer, dynging hym wither and whither whiche was pulled vp by violence and greute stubbernesse, such as the wynde dothe the reede, dyd to strengthe hym, that now he laye vpon the grounde meete for nothyng, lashed in al þ parts of his body, and lustylye whapped in punishment, was not able to speake one woode: wherfore his frendes and gasde that kept his body, behalwynge hym sodaynlye punishment wherwith he was oppressed, fearing atleast he would die, stryke with greut fere, they drem hym out. And afterwhyle he was come agayne to hym selfe, although he was punyshed, yet repented he nothing, but wylt his wayes, and the wayes of them fore. So when he was come againe into Egypt, as wel by his owne encrease in mischief, as bys other felowes that had hym, whiche were past al goodnes, not ouerly he gaue hym selfe to innumerable felices, but wared so madde, to speake euill ender wher: and many of his frendes knowinge the kyngs mynde, folowed hym wyl also. And when the kyng had determyned to put to open home the nation of þ Jewes, he caused to be engrauen with letters in a stone that he had in his place, that no manne whiche would not doe sacrefyce shoulde entere into the temples of the Egyptians: sub that all the Jewes, theyr goodes beyng sealed, shoulde be brought to slaue. To the whiche whiche if anye gapynge, that they shoulde dye, and if any would become seruantes: that they shoulde be hente in the bodies with the marke of an Ioye leste, for that was Bathy's badge.

And such as would doo so, he would shoulde enioyne this lawe and not dye. But because he would seme not to be angry with al, he more vnderneath, that if any amonge them that were in solemne holy orders, had rather to dwell amongest them, that they shoulde be taken for egyptiens as well as the Alexandrians. So some in the cities whiche had the degrees of the religion in the cite, yeldded them felices, as though they shoulde get great gloire, by accompanynge with the kyng, but many that were of valpays courage would not go from theyr godlynes, but redempynge theyr lyues for money went boldly to deliuer the felices, because they wold not become seruantes, hauing good hope to haue healpe: and those that fell from them, they abhorred them and toke them for enemyes of theyr nation, and whete

The.iii.boke of the Mach.

them from daunge anye thyng to dooe wryth them.

The.iii.Chapter.

The kyng maketh a sojourn agaynste the Jewes, and writeth a letter that they shuld be broughte to Egypte as traytours, and there killed.



When he understode these thinges, that wycked man was so angry, that not only he shewyd hym anger at Alexandria, but waxed a greuous enemye to all them that dwelte in other partes of the countrye: and commaunded al to be gathered together allone as might be, and to be killed. Whyle these thinges were doing agaynst the Jewes, ther was a great fame that now that those men whiche ended to do hurt, had occasion given them, they wold so do, to let slawes that they myght not be kept amongst them. But the Jewes kept all theyr fidelitie and love toward the kyng: but because they worshipped god and lyued after hym lawes, they put oute some from amongst them, and sent them away: wherfore they appeared to some to be enemies, when spyring commonly well and lusty, they were worthy to be commended of al men. As for the good herbes that were spoken of in every place of that nation, the strangers let thought by: But in theyr communicacions, they reproved the discussion in theyr maners and worthypinges, saying, that they loved neither the thyng nor the powers, but that they were enemies and cleane agaynst the common profites. And it were no smal thinges that these men found faule at: but the Grecians that were in the cite byonged in nothing, perceyvinge this sodayne tumult agaynst these men, and that people came hastily runninge together, seeing they were not able to helpe because all was ruled by tyrannye, were greatly angry, and comforted them and looked for a charge, and that this halp faction could not endure. Theyr neighbours also and frendes, and such as theyr used to worship, callinge some men privately, promised them theyr helpe, and all that they coude make. But he warden proude by this prosperite, and not consideringe the power of the greatest God, but that thyng that he shoulde haue alwayes hym purpose, wrote this epistle agaynst the Jewes.

Kyng ptolemus philopater, to the captaynes, and souldiours in Egypt wher soever they be, shewth healeth, and gretyng. As for me, I am in good healeth, and my matters well, and in good state. After we hadde taken our journey into Asia as you know, and that we had ready succours gathered unto us of the Badbes, and the yowe our frendes hadde synce our iourney, even as we wold desyre, we thought not by valence of armes, but to entyre by gentelnes and muche humanitie, the peo-

The.iii.Chapter.

ple that dwel in Aethiopia and whences, and to prouoke them wryth our benityes: and after we hadde sent many cyties and churches, we were moued to go by to Jerusalem to honour the temple of those misericordious persons, whiche wyl euer be mad. And they in wordes shewed them selves glad of our companye, but in dede were falsly mynded: when we desyred to go in to theyr holiest place, and to adourne it wyth excellent and goodly gyfts, they moued after theyr olde wyse, wold not lett us come in, not knowyng our power, and the humanitye that we shewe vnto al men. And shewing theyr hateful heart to vs, as though there were none but they, they wold be admyt no lawful offer, for the tribounes that they beare agaynst hynges, and glory in theyr benefactours. We minded to wryth theyr madnes, and that after our victory we were come agayne into Egypte, using gentelnes toward al nations, as we became by, and by proclamatione declaring to forget in this matter al the injuries of theyr kynred, as well for theyr felowshyp, as for that in the begynnyng of our simple pite we committed vnto them infinite busyness, we enteryped to chaunge theyr estate, and made them citizens of Alexandria, and receyued them to be partakers of the perpetual pitehood. Yet they takinge the thyng otherwyse, and charyng that our gouernement of a certayne natural euill best, alwayes ready to euill, did not only shamefullye refuse and spyle out this, but also in wordes and dedes shewe of them beate us good wyl, callinge alwayes that shortlye we shall come to a shameful beate.

Wherfore consideringe further that they are all the meanes they canne to implend towarde vs, and foreseeing that they shoulde not sodaynelye raise a tumult, and that we shuld haue at our backs these wycked traytours, and euell enemyes, we thought good to geue you in commaundement, that althow as this epistle shall be deliuered vnto you, that euerye the same day, those that be in whyring wryth theyr wyues and chryliden take bounde in yron chaines wryth muche deracion be sent vnto us, to theyr great calamitye and shameful hangour, and as is merite for enemyes. For althow as we shal haue punyshed those, we thinke our matters shal afterwarde stand sure and in good comission. And if any man from the byrd to the lowell, defende anye Jewe, yea, and if he be a suchyng thede, lette hym wryth al hym household be made shamefullye comitted, & be that wryth anye of theyr names, besides that he shal haue al the goodes of the condemned person, he shal haue also of the hynges gyfte, al thousand grotes of spuer, and a garlande of lybertye. And in what place to euerye Jewe shal be found to be receiued, let it be wryth wryth theyr, and for euer be made in ments

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they wyth out voyce, wyth teares called
upon the omnipotent Lord, & they merciful
God and father, whiche was above
all power, despyng hym to turne away
thys wycken deuil taken agaynst them,
and that by thys royal commynge, he wold
take theyr feet out of thys destrye. And
thus they prayed towarde heauen con-
tinuallie. But Hermon, whiche had filled
these cruel elephants wth dyntes pynge
and strakence, came crye in the moy-
nyng to the court to tell the kynge of it.
But that goodlye workman shipp of day
and nyght made from the begynnyng of
the worlde, & whiche is sente of hym that
geueth lare unto all that be myll, was
partlye sente unto the kynge, for he was
falle in slepe, and was muche deceyued of
thys cruel purpose and frutrate of thys an-
grye iudgemente. So þe Jewes when they
had passed þe tyme þe was appoynted, they
reaped thys holpe God, and prayed unto
hym agayne, that he wold shewe unto the
proude gyltes the stryde of thys myghty
hand. Nowe when it was darke aboute
passe ten of the clocke, thys seruant seing
that manye were come that he had sente
for, came and waked the kynge, and
tolde hym the slepe per stroke butt of thys
eyes, that by myghte tyme passed wyth, and
tolde hym of the men that were come; and
the kynge rebuking hym, wote where
they were, & commaunded them that were
come to bryn to the cytye agaynst hym;
and so they he exhorted them to carye, &
to make merke at the dymyng. And as
they syl in longe talkyng, the kynge sent
for Hermon, and wote that pelye, whiche the
Jewes were suffred alwe that daye. And
when he had heered that he had done thys
commaundment that he had, and thys
frendes had doyn wytnes to the same, he
was cruel then wthalys, wth pynge he
lette them chaunge that he slepe in longe
to day, but thow without sayng, prepare
me the elephants agaynst me nowe,
euen after the same facyon to kyll these
Jewes cruelly. When all they that were
ther were glad, and prayed thys commaun-
dement of the kynge, every man went
home to his own house, wher they be-
dow- ed þe night, not so muche in slepe butt in de-
uill as it was thoughte, all manner of
meanes howe to moche theselye soules.
So alow at the cocke crye crye in the
mornyng, Hermon began to byue these
armed beastes in a great walkyng place,
and all the people chorolde oute the crye
came to the thys ppytful syght, loking euer
when it wold be daye. But the Jewes al
that whyle almoste deade, wyth wepyng
prayers & wofull songes holding up theyr
handes to heauen, prayed almyghtye god
that he wold helpe them shortlye agayne.
And as euer it was day, wote the kynge re-
ceyued thys fides, Hermon stode and cal-
led the oute, and declared unto them that

The. v. Chapter.

it was the kynge mynde to byde thynge
when the kynge heerde, interuppyng as
thys cruel syght, as a man that had for-
gotten al, ased what was the cause, whiche
he byd such thynge so diligently?

*But thys was the myghty worke of
God that culd al, whiche made hym for-
get al thynge that he thoughte upon be-
fore. And when Hermon sayde, both all
thys fides, beastes, and manne of armes
þe kynge are ready after thy pleasure, he
for these saynges beye soe angrye that
he hadde loste the remembrance of all these
thynge & howe the poudence of God,
lokyng hertlye and wyth great theate-
nynges, sayde as manye as he had þe haue
children, or that be boyes of the parentes,
that haue geuen unto these cruel beastes
thys meate, lette them be feru as
the innocet Jewes shuld haue ben, whiche
haue excellencye declared theyr lye and
perfitte sapientelle both to me and myne
aliceraynes, although no mē for sauoure
that they haue bene broughte up wth vs &
done seruice was euer depyued of thys lye
for them. Thus Hermon had soe checkes
unloked for, & was maruelouslye abashed
and delyed, and euerye one of thys fides
wote theyr waye wyth heu chere, & sent
away those that were come euery man to
do thys own busynesse. And when þe Jewes
knewe what the kynge had sayd, they pray-
ed the myghty Lord the kynge of kynge, of
whom they hadde gotte thys helpe. And
wote the kynge after thys olde custome had
prepared a feast, and exhorted them to be
merre, callyng Hermon unto hym wyth
grete theates, he sayd. Thou wote the
howe ofte shal I commaunde the to do one
thynge? Let se now at the last if thou wilt
prepare the elephants to kyll the Jewes?
The thys kynstolke that sat wyth hym,
maruyllyng at the inconstancye of thys
mynd, sayd these wordes: O kynge howe
longe wylte thou tempte vs as thoughte
we were mad, whiche nowe commaun-
dest the to be slayne the thys tyme, & shal-
ged agayne in doing the thinge, breakest þe
thou haue appoynted.

Merre the crye for thys cause is in a
grete combyng, and manye come toge-
ther, theateyng that they wyl go away.
Wherfor the kynge full of madnes euen in
all portes like an other wthalys, not re-
gardyng the chaangyng of thys mynd to-
ward the slaying of the Jewes, swore fide-
lye, that he wold kyll them without delay,
that they shuld be all to troden wyth the
fete and knees of the beastes, and that af-
ter he wold go into Jewrye, and there
wyth sword and fyre wote it all, and the do-
ly place also of the Jewes, that he myght
not come into, and burn al them that were
byd offer sacrifice. When his frendes and
kynstolke when they were gone, appoynt-
ed for the army the most conuenient pla-
ces of the cytye to be surely kept. And þe ma-
de

D. 10. 11. 12.

Id. 10. 11. 12.

The. iii. booke of the Mach.

take spyt and lyfe from me, whych haue
done for you, deuylinge pynelye thynges
that be not for the profit of my realme.
Who hather set hyder and vntowthelpe
put oure of theyr houses these men, whiche
kepte the holdes of oure realme saydful-
lye: Who hather so cruellie punished those
men, whiche euen from the begynnyng,
haue bene aboue all other nations moſte
louynge vnto vs: Keule the bondes þ they
vnto be bound woth al, I say keule the,
and let them go false for they good dedes
that they haue done before: let go the chil-
dren of the omnipotent and liuyng god,
whych the frome the tyme of our auctours
to this daye, hather kept the state of oure
realme vntrobbled. And these words spake
he, and they incontynente being leuled woth
they had escaped deathe, praised the holpe
god theyr sauoure. Then afterwarde
the kyng commynge agayne into the cite,
called vnto hym hym steward, and com-
maunded hym and other thynges þ per-
tayne to a feaste, to be geuen to the by the
space of vii. dayes, and decreed that in the
same place that they thought they shuld
haue suffered deathe, eue there they shulde
make merye. The they whych before were
wounded and lyke to dye, yea goynge to
theyr deathe, in steade of cruell and bytter
deathe, keepynge an hollesome feast, being full
of gladdnes, pointed out woth their sholes
the place þ they wer apointed to be slayne
in and butted: and leaueynge theyr song of
lamentacion, began a newe prayesynge
theyr sauoure and mercifulous god: and
puttyng awaye all mournynge and cry-
ynge, daunted to thew theyr gladdnesse.
A thew also the kyng keepynge a great
feast, gaue great praises to god in heauen
for the healeth that he had geuen vnto the
vntrobbled for. And they that before appoy-
ned the to be killed & deuourde of byrds &
appointed them to the swerde, were aſha-
med, and for theyr horre boldnesse, hooled
woth dishonestye. So the Jewes as we
haue sayd, geuyng them selues to daun-
cinge and feastinge, were full of ioye and
syngynge, & made a lawe of these thynges
to all þ came after, of theyr beinge in this
straunge country: and appoynted the fore-
sayde dayes of theyr myghte to be kepte,
not to byd and bowle in for glottony, but
for the healeth that was geuen to them by
god: and afterwarde they wente vnto
the kyng and desyred that they myghte
goe home to theyr owne houses. * But
theyr description was kept from the. xxv.
day of iachon vnto the nynte daye of
pyth, fourtye dayes longe: and to destroye
them they labored frome the fyfte day of
epyth vnto the seuenthe of the same that
is. iii. dayes, in the whych the Lord of al
shewynge hym merce wonderfullie, sa-
ued the all wthout harme, and they kept
feastes, the kyng geuyng the al thynges
thereto euen to the. xlii. day, in the whych

The. vii. Chapter.

they went, desyryng that they myght
goe home. And when the kyng had prayed
the, he wrote this Epistle that foloweth,
declaryng the greates beherencie of hym
mynde.

The. vii. Chapter.

The kyng wryteth to all the rulers in
egypt to lasser the Jewes to goe home. They
take shippenge. They put theyr troubles in
wryting, and praye the Lord God of Israel
for helpe.

Ingre ptolome phylpater to
all hym rulers that be thowthe
egypt, & al that beare any of-
fice, sendeth greetinge and helth,
for we and our chyldren be in healtie. Af-
ter þ the great god had sende vs as good
speche as we oure selfe wolde wythe, some
of our frendes thowthe they waywardnes
made ofte instante labour vnto vs, and
perswaded vs to call together the Jewes
that were vnder our subiection, and cru-
ellye to punyſhe them as traytours: for
they sayd we shall neuer be in quiete, be-
cause of þ hated that they bare agaynst
all nacions, tyll we hadde so done. And af-
ter they had soe vexed them, and brought
the hyder bounde as slaues, or rather as
theues & must betters, wthoute al enqui-
ryng or pleading of theyr cause they wold
haue killed the more cruel the þ Scythians.
But we rebukynge them sharply for it, ac-
cording to our gentylnes toward al men,
and after we had muche worke to saue the
alpye by oure sauour, and when we knewe
for a surtye that the heauynly god deser-
ued the Jewes, and that in every poynt he
holp them as the father hym chyldren, and
that also we byd consyder the good wyll
whych they bere vnto vs, as they haue to
oure auctours, we haue iustelye quyte
them frome all fautes wharsoeuer was
layed agaynst them: and haue comman-
ded euery man in euery place that they
shulde be suffered to go to theyr owne,
and that no man shoulde hurte them, or caste
them in the tere the wth anye thyng that
they haue suffered wrongfullie. For you
shal vnderstand that if we haue done any
hurte agaynst them malyciously or by any
meanes haue made them sadde, that we
shal haue agaynst vs not a man, but þ hye
god ruler of all power, to be reuenged of
these dedes in euery poynt alwayes, and
neuer hable to be auoided: Fare you wel.
Yer when they had receyued this Epistle,
they made not harte strapewapes to go
theyr wayes, but they desyred this thyng
also of the kyng, that whosoever of the
Jewes nacion had violat the holy god,
and willynge broken hym lawe, þ they
myghte be punished of them as they had
deserued: sayynge that they whych hadde
transgressed godden lawe for theyr belpe
take, wold neuer be saydfull to the kyn-
ges commaundement. The thynginge the
to say true, prayed them, and gaue them
poynt

plal. xlv. a

Josephus
against Ap-
pion second
booke.

ii. mac. liii.
*

Jer. xxx. 8
iacha. ii. 6.

ii. mac. ii. 8

The. iiii. booke of the Mach.

power to kyl chozowe oute al bys kynges
 some those that had broke þ law of God,
 & that they shulde not feke for any power
 et: it is the kyng. Then they as reson was,
 thankunge the kyng, they: pyccles and
 al the people with them ceping Alleluia,
 wente awaye with ioye: and as they went
 kyled euery one of they: nacið that was
 nought, for example to other: and in dede
 that daye, they kyled aboute. iiii. hundred
 menne, and were very ioyous as they kyl-
 led them. But those that stache to God to
 death, hauinge þ ful fruite of they: healeth,
 they went out of the cyyte, crowned with
 verpe swete floures of all sortes, with cry-
 inge and gladnesse, geuinge prayse to the
 holye God of they: fathers, the sauer of
 Israel. And when they wer come to Sto-
 lomaïs xodophoros, so called after the
 nature of the place, where a natyue taried
 for the, they kepte a feaste there by theyre
 hole consente, seuen dayes, the kyng ge-
 uinge vnto them gladiye all thynges ne-

The. vii. Chapter. Fol. lxxxviii.

cessary to they: souerayn tyl they came home.
 So departunge false with worthy gram-
 lacions, there also they purposed to kepe
 those glad dayes for the tyme of they: be-
 inge in a straunge land: and makinge and
 dedicating a pylle of praye in the place
 wher they sealed, they went they: wayes
 false bothe by lande and by sea, fre & me-
 rye, and euery manne came home to bys
 house by the kynges commaundemente,
 hauinge greater power agaynst they: es-
 nemyes with gloire and feare, then euer
 they had before: they were not let frome
 they: goodes by any man. For al men re-
 ceuyed they: goodes, as they were named
 in the bil of atteyndure, so that whosoene
 had any thing of theys, restoyed it agayne
 with greate feare, the hie God st-
 nishing they: matters to al their
 healethes. þ:apled be God
 the deliuerer of Isra-
 ell worlde with
 our ende.